

Thoughts like these must pass through the minds of every reflecting Christian: and, at times, while toiling in his earthly vocation, or even when striving after what he thinks his duty, he will be weighed down with a feeling of self-abasement, and be ready to cry out with St Paul, *Oh wretched man that I am, who shall deliver me from this body of death?* Religion gives an answer to this question. We have the power of discerning good and evil; this coexists with our natural condition; but the power of acting steadily and undeviatingly on the dictates of conscience, is not given us by nature: and here religion steps in and points out the only remedy for this discordance and confusion in the moral world.

If we be not the basest hypocrites in our religion—if we do not utter within this sanctuary a mere idle form of words, opposed both to the conviction of our reason and the approval of our conscience—then must we believe that there is a superintending Providence who governs the world. To this doctrine we can make an approach, even by the feeble light of natural religion. We must further believe, that for the moral ruin and confusion we see around us God has provided a special remedy, by the sacrifice of his Son; who now sits exalted at his right hand, as our mediator and spiritual head. And, lastly, we must believe, that by communion with this our head (sustained by all the ordinances of religion—by public and by secret prayer), we obtain at once the benefit of this sacrifice, and the covenanted promise of a new principle of life, and a new power of moral obedience. It is by winding itself into our affections—by re-animating the principle of love—that religion has